

# Al-Istiqamah Tarīq Al-Karāmah

الإستقامة طريق الكرامة

DĀR AT-TAWHID



WORSHIP ALLĀH & AVOID AT-TĀGHŪT

By Shaykh Sulaymān bin Nāsir Al-‘Alwān (فرج الله عنه)

Translated by Dār At-Tawhīd

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## **Translator's Foreword**

Verily all praise is for Allāh, we Praise Him, we seek His help and His forgiveness. We seek refuge with Allāh from the evil of our own souls and from our bad deeds. Whomsoever Allāh guides will never be led astray, and whomsoever Allāh leaves astray no one can guide. I bear witness that there is no god but Allāh Alone without associating any partners and I bear witness that Muhammad is His slave and messenger and His chosen one and His friend and His best Creation may the peace and blessings of Allāh be upon him, his household and his companions, and those who followed them in goodness. To proceed,

This is a wonderful lecture by the pious shaykh al-Muhaddith Sulaymān bin Nāsir al-'Alwān (فَكَ اللَّهُ أَسْرَهُ) wherein he speaks on the importance of striving to be from the righteous people who are firm and steadfast on their beliefs. They strive to become better versions of themselves, by fulfilling Allāh's Rights and by increase in His Remembrance, and by seeking His forgiveness and knowledge and understanding of this great Dīn.

We ask Allāh ﷺ to make it beneficial for the muslimīn and we ask Him to make us from the people of Al-Istiqāmah.

Your brother Abū 'Abd Allāh.

11 Rabi' Al-Awal 1443

Shaykh Sulaymān Al-‘Alwān (فَرِجَ اللَّهُ عَنْهُ) starts speaking:

All praise due to Allāh, World of the Universe, and may His peace and blessings be upon our Prophet Muhammad, his Sahābah and household. To proceed,

Verily Allāh (اللَّهُ) has ordered His servants to have Taqwah [piety, fear of Allāh], and he ordered them to have Istiqāmah.

Allāh (اللَّهُ) said to His Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “So remain on a right path as you have been commanded.” [11:112]

Allāh (اللَّهُ) didn’t say: “..as you see it.”

Because Istiqāmah (being steadfast) is only possible if it’s done on (the path of) Huddah (guidance) and on a straight path.

When the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) mentioned the khilāf (discord) that will occur in the Ummah, he said:

﴿ مَنْ يَعْشُ مِنْكُمْ يَرَى اخْتِلَافًا كَثِيرًا ﴾

Whosoever among you shall live after me, will see much discord.

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) mentioned this matter, and he didn’t want to leave his Ummah confused among all the desires. Rather he guided them to a way that leads out of the darkness of the fitān and the deluded matters by saying:

﴿ فَعَلَيْكُمْ بِسْتَيْ وَسُتُّ الْخُلُقَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُوا عَلَيْهَا بِالنَّوَاجِذِ ﴾

Hold fast to my Sunnah and the Sunnah of the Rightly Guided Khūlafāa after me. Adhere to it and bite on it with your teeth.. and 'with your teeth' means with your molars.

﴿ وَإِلَيْكُم مَّوْهِدَاتٍ لَا أُمُورٍ، فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالٌ ﴾

Beware of new matters (introduced in the Dīn) because every bid'ah (newly invented matter) is a misguidance.

Narrated by Ahl As-Sunnan, from the path of Al-'Irbādh ibn Sāriyah (رضي الله عنه) with a good chain (of narrators).

Receiving Al-Hidāyah (being guided) is a great favor from Allāh, and it is by far the greatest favors bestowed on a servant from his Lord. There is nothing that surpasses this immense favor. So a servant of Allāh must be aware of this favor and he must take care of it in the best way possible. If it wasn't for the Fadl (Grace) of Allāh and His Favor he wouldn't have known the Haq (truth) nor the Dīn of Islām.

Because the One who guided you to Islām, is the One who left billions of people living in delusion and living in a state of kufr. And when one of them dies he will be from the wood of Hellfire, he becomes accursed in the dunyah (worldly life) and accursed in the Ākhirah (hereafter). Like Allāh (ﷻ) said: "Indeed, Allāh has cursed the kufār and prepared for them a Blaze. Abiding therein forever, they will not find a protector or a helper. [33:64-65]

Allāh said: "And they will call, "O Mālik [Addressing the keeper of Hell], let your Lord put an end to us!" [43:77]

Allāh (جَلَّ) will say to them: "Indeed, you will remain." [43:77]

"[Death] is not decreed for them so they may die, nor will its torment be lightened for them. Thus do We recompense every ungrateful one." [35:36]

And when Sufyān ibn 'Abd Allāh (رضي الله عنه) came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) he said:

عَنْ سُفِيَّانَ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: "قُلْتَ: يَا رَسُولَ اللَّهِ! قُلْ لِي فِي  
الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرِكَ؟ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ﴿قُلْ: أَمْنَتْ  
بِاللَّهِ ثُمَّ اسْتَقِمْ﴾ رواه الإمام مسلم

O Messenger of Allāh, tell me something of Islām which I will not ask anyone else about. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: 'Say: 'I believe in Allāh' and then be steadfast.'

Say I believe in Allāh: This means that you practice Tawhīd by making Allāh One and by worshiping Him Exclusively, and to be steadfast on this path. And the definition of Al-Imān is sayings and actions (القول والعمل), saying with the heart and the tongue, and actions of the heart, and the limbs.

So by saying I believe in Allāh, you say that you have completed believe in the Shari'ah and the Dīn and that was brought by Jibrīl (عليه السلام) to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) when he came to ask him questions, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said about this: 'This is Jibrīl, he came to teach you your Dīn.'

Say, 'I believe in Allāh' and then be steadfast...

This is important because a servant can have Istiqāmah on the Right path for a short period of time, like for a week or two and then deviate and go back to what he was on before. However the moment he realizes that the first path is different from the second path. The first is a path to the Hellfire, and the second path is the path to the Gardens (Jannah), the Jannah is surrounded by hardships and the Hellfire is surrounded by lusts, desires and temptations.

The life spans (of people) are in the Hands of Allāh, a person doesn't know when his time will come. He might die today, or tomorrow, procrastinating will not benefit: 'I will repent tomorrow, no after tomorrow' and he might die.

The man who killed 99 lives and asked if it is possible to repent indicates that the person he asked was a known servant and not a man of knowledge, in the form of a monk or a priest. He said: 'Is there taubah for me?' So the man said: 'No, you have killed 99 people, there is no taubah for you.'

So the man said: 'Oh ok, so there is no taubah for me..' So he made him number 100. He then said to the people: 'Direct me to a knowledgeable person.'

So they sent him to a faqīh, and not a simple servant because he doesn't have knowledge. Verily the knowledge is with the Fuqahāa and 'Ulamāa. So this faqīh said to him: 'What stands between you and making taubah?'

Get out of this city of oppressive people!

It's important that you change your environment, if you have bad friends you have to replace them with good ones. If your society is corrupt, then you have to move to another righteous society. Otherwise you will fall back into the corruption that you were in before. Because the one who repented from the Bātil, is not safeguarded for falling into it again.

So the Faqīh advised him to go out of the city of oppressive people. He advised him to go to a community with people who worship Allāh (عَزَّوجَلَّ) and worship Him along with them until his decreed death comes to him. So he went to another village and died on the route.

If he didn't repent he would have died but he repented and died, and this is for everybody like Allāh (عَزَّوجَلَّ) said: 'So when their time has come, they will not remain behind an hour, nor will they precede [it].'  
[7:34]

And like it is said by Abū At-Tayeb (the poet):

والموت آتٌ والنفوس نفائس

Death is coming, souls are (just) breaths.

والمستعز بما لديه الأحمق

Only a fool is happy with what he's got.

So the angels of mercy and punishment had an argument over him. The angel of punishment said: killed 100 people. And the angel of mercy said: he came repenting.

So they argued: is he going to Jannah or to the Hellfire? So another angel came down and judged between them.

He said to them: 'Measure between the two villages. If he's closer to the lands of the righteous he's from them, and if he's closer to the land from which he migrated he will be from them.'

He was closer to the righteous people so he was from the people of Jannah.

Thus, the matter of repentance is major, and Allāh (ﷻ) loves the one who repents, and Allāh loves those who repent, and He loves those who constantly purify themselves from sins. Allāh (ﷻ) says about them: "And hasten to forgiveness from your Lord and a garden [i.e., Paradise] as wide as the heavens and earth, prepared for the righteous. Who spend [in the cause of Allāh] during ease and hardship and who restrain anger and who pardon the people - and Allāh loves the doers of good. And those who, when they commit an immorality or wrong themselves [by transgression], remember Allāh and seek forgiveness for their sins - and who can forgive sins except Allāh? - and [who] do not persist in what they have done while they know." [3:133-135]

And in the Hadīth it has been narrated:

﴿ وَيْلٌ لِّأَقْمَاعِ الْقُولِ، وَيْلٌ لِّلْمُصْرِينَ الَّذِينَ يُصْرُونَ عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴾

Woe to the vessels that catch words [i.e. the ears]. Woe to those who persist and consciously continue in what they are doing.

So if a servant sins, he must seek forgiveness, Allāh (ﷻ) said: “But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness.” [20:82]

Don't be mistaken to think that Taubah is in some parts only, so when he grows a beard, and shortens his pants, that's it he has no sins at all?!

No, Taubah has to be from all sins from the inwardly and the outwardly sins. The one has jealousy he must repent from it.

The one who loves to be admired for what he does has to repent from it. The one who has Riyāa (showing off) has to repent from it.

The one who doesn't fulfill the rights of his parents he has to repent.

Fulfilling the rights of your parents is obliged upon you, because Allāh said: “So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship? Those [who do so] are the ones that Allāh has cursed, so He deafened them and blinded their vision.” [47:22-23]

And in the Sahīh from the path of Jubayr ibn Mut'im who said, the Prophet (ﷻ) said:

﴿ لَا يَدْخُلُ الْجَنَّةَ قَاطِعُ رَحْمٍ ﴾

The one who severs the ties of kinship will not enter Jannah.

And Allāh (ﷻ) said: 'And your Lord has decreed that you worship not except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], 'uff' and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say: 'My Lord, have mercy upon them as they brought me up [when I was] small.' [17:23-24]

And Allāh (ﷻ) said: 'And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor].'  
[14:7]

Allāh (ﷻ) bestows a favor upon His servant, and we already said that the greatest favor a person can get is Hidāyah (guidance), the favor of being guided to Islām, the favor of being guided from bid'ah to Sunnah, the favor of being guided from from disobedience to obedience, the servant is grateful and thanks Allāh for that, and if you increase therein, Allāh will increase you in thabāt (steadfastness). Like He said: 'If you are grateful, I will surely increase you [in favor].'  
[14:7]

When the creation is thankful for a blessing, he indeed thanks Allāh (ﷻ) And what is thanking Allāh (ﷻ)? This is done by various things:

The first is increasing in Tā'ah (obedience) i.e. Obeying Him.

Second, that you remain firm on it and don't turn back from it. Like the one who worships Allāh on an edge [with hypocrisy and uncertainty].  
[22:11] When the matters go the way he wanted them to go: he stays firm.

And when the matters come to him with tests, examinations and harm he turns back on his heels. He loses the dunyah and Ākhirah: 'Unquestionably, that is the manifest loss.' [39:15]

This is because some people want islam to fit their desires, he wants that matters go the way he wanted them to go, if the matters come contradicting what he wanted he turns back on his heels. This person is doomed to failure and loss, if the matters don't go his way.

Allāh (جَلَّ جَلَّ) said: 'We have certainly created man into hardship.' [90:4] What does (into hardship) mean? It means: he endures the hardship and the suffering of this worldly life.

Sa'd ibn Abi Waqqās (رضي الله عنه) said to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَشَدُ بَلَاءً قَالَ: ﴿الْأَنْبِيَاءُ ثُمَّ الْأَمَمُ فَالْأَمْثَلُ فِي بَلَاءٍ الرِّجُلُ عَلَى حَسْبِ دِينِهِ فَإِنْ كَانَ دِينُهُ صُلْبًا اشْتَدَّ بَلَاؤُهُ وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ أَبْتَلَى عَلَى حَسْبِ دِينِهِ﴾

Which of the people is tried most severely? The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: 'The Prophets, then those nearest to them, then those nearest to them. A man is tried according to his religion; if he is firm in his religion, then his trials are more severe, and if he is frail in his religion, then he is tried according to the strength of his religion.'

So when a servant places these blessings in the right places, and becomes steadfast on that what Allāh (جَلَّ جَلَّ) wants, it means he is thankful for these blessings. Allāh (جَلَّ جَلَّ) said: "But as for the favor of your Lord, report [it].” [93:11]

A sign of thankfulness in dealing with favors is calling others to the Straight Path of Allāh and warning (others) from the path he was on before. Because the believer loves good for others, and he doesn't love to see anybody dying of sins and disobedience.

This is why the Prophet ﷺ said in the Sahīhayn:

﴿ لَا يُؤْمِنُ أَحَدٌ كُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ ﴾ متفق عليه

No one of you becomes a true believer until he likes for his brother what he likes for himself.

From the signs of loving your brother, is that you wish that he obeys Allāh and the Prophet ﷺ. Because Allāh said: 'Obey Allāh and the Messenger that you may obtain mercy.' [3:132]

Obeying Allāh ﷺ and His Messenger ﷺ is a sign of having love for Allāh: 'Say, [O Muḥammad]: 'If you should love Allāh, then follow me, [so] Allāh will love you.' [3:31]

So the one who loves Allāh has to obey Him, and according to the sins (when they increase) Love for Allāh ﷺ decreases.

So a person has to come close to Allāh ﷺ by performing acts of worship to the best of his ability, compassing (the sins) of the past so that he achieves Allāh's Love, and so that he achieves closeness to Allāh.

Because Allāh ﷺ said: 'Indeed, Allāh is with those who fear Him and those who are doers of good.' [16:128]

And in a Hadīth Qudsī, Allāh (جَلَّ) said:

قال رسول الله صلى الله عليه وسلم: ﴿إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَ لِي وَلِيًّا، فَقَدْ آذَنَهُ بِالْحَرْبِ، وَمَا تَقْرَبُ إِلَيِّي عَبْدِي بِشَيْءٍ أَحَبُّ إِلَيَّ مَا افْتَرَضْتُ عَلَيْهِ، وَمَا يَرَى عَبْدِي يَتَقْرَبُ إِلَيِّي بِالنِّوَافِلِ حَتَّى أَحَبَّهُ إِذَا أَحَبَبْتَهُ كُنْتَ سَمِعَهُ الَّذِي يَسْمَعُ بِهِ، وَبِصَرَهُ الَّذِي يَبْصِرُ بِهِ، وَيَدِهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلِهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلْتَنِي، أَعْطِيهِ، وَلَئِنْ اسْتَعَاذَنِي، لَأُعَيْدَنَهُ﴾ رواه الإمام البخاري

A slave keeps on coming closer to Me through performing nawāfil (extra acts of worship besides what is obligatory) till I love him. When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks, and if he asks [something] from Me, I give him, and if he asks My Protection [refuge], I protect him.

So if you want that Allāh (جَلَّ) gives you and when you ask Him He answers your call, and if you seek protection from Him He protects you, then obey Him! Some people ask from Allāh and if his call isn't answered he finds in himself something (disturbing him), he doesn't ask himself whether he has fulfilled the Rights of Allāh or he didn't! He comes short in Fulfilling the Rights of Allāh!

Allāh (جَلَّ) gives a servant, but that doesn't mean that He answers your call in accordance to how you preferred it, He might see harm in it for you. Allāh (جَلَّ) gives with Wisdom and withholds with Wisdom. In the Musnad of Al-Imām Ahmad in Jāmi' Abī 'Eesa, there is the Hadīth of Abī Sa'īd Al-Khudrī (رضي الله عنه) who heard the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say:

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ﴿مَا مِنْ مُسْلِمٍ يَدْعُوْ  
بِدُّعَةٍ لِّيُسِّرُّ إِثْمًا وَلَا قَطْعِيْةً رِحْمًا إِلَّا أَعْطَاهُ اللَّهُ بِهَا إِحْدَى ثَلَاثَةِ  
يُعْجِلُ لَهُ دُعْوَتِهِ وَإِنَّمَا أَنْ يَدْخُرُهَا لَهُ فِي الْآخِرَةِ وَإِنَّمَا أَنْ يَصْرِفَ عَنْهُ مِنَ السُّوءِ  
مِثْلَهَا﴾ قَالُوا: إِذْنَنَا كُثُرًا قَالَ: "اللَّهُ أَكْثَرٌ" ۖ رواهُ أَحْمَدٌ

Any Muslim who makes a supplication containing nothing which is sinful or which involves breaking ties of relationship will be given for it by Allāh one of three things: 'He will give him a speedy answer, or store it up for him in the next world, or turn away from him an equivalent amount of evil.' Those who heard it said they would then make many supplications and he replied that Allāh was more ready to answer than they were to ask.

Meaning; the more you increase in supplication the more the chance that Allāh will answer your Dū'ā. The same for making Dhikr, because He (عَزَّوَجَلَّ) said: "So remember Me; I will remember you." [2:152] And Allāh (عَزَّوَجَلَّ) said: "...and the remembrance of Allāh is greater." [29:45] And Allāh (عَزَّوَجَلَّ) said: "O you who have believed, remember Allāh with much remembrance." [33:41]

And by doing this a servant can achieve Allāh's Love. And remembering Allāh will nullify the sins and it is an evidence of sincerity in repentance.

The same can be said about seeking forgiveness for the wrongdoing this comes with the servant settling the scores, because the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

﴿فَلَيَتَحَلَّهُ مِنْهُ الْيَوْمَ قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ وَلَا درْهَمٌ﴾ رواه البخاري

Let him ask his forgiveness today before the time (i.e. the Day of Resurrection) when he will have neither a Dinār nor a Dirham.

Al-Qisās (retribution)! On this day there is no change for seeking forgiveness, he must return back the rights to the people, if he doesn't know the relatives of a dead person that owes him money he must give it in sadaqah with the intention of giving the rewards of the sadaqah to (the) owner of the money.

If he knows them he goes to them, if he's afraid that harm might befall him or he wants to stay anonymous he has to deposit in their (bank) accounts. As long as that money reaches its owners by any means, and it isn't necessary for the owner to know that the money was stolen, taken or looted from him. As long as the money reaches back to the owners.

If you backbitten someone and you want forgiveness from it, you can send him a text message, or make a phone call, or send him a letter, as long as you seek forgiveness from it. If you don't know who they are, or you know them but you fear a greater harm might occur, you can make Dū'a for them, praise them, and mention them using words of praise and good, that will nullify the sins of the past.

Repentance erases what came before it, so you have to increase in Tā'at (acts of worship). He should go to 'Umrah because the Messenger of Allāh ﷺ said:

﴿الْعُمَرَةُ إِلَى الْعُمَرَةِ كَفَارَةً لِمَا بَيْنَهُمَا، وَالْحَجَّ الْمُبَرُورُ لِيُسَ لَهُ جَزاءٌ إِلَّا الْجَنَّةُ﴾

Performing 'Umrah is an expiation for the sins committed between it and the previous 'Umrah, and the reward of the Hajj Al-Mabrūr (i.e., one accepted) is nothing but Jannah.

And the Messenger of Allāh (ﷺ) said:

﴿ تَابُوا بَيْنَ الْحَجَّ وَالْعُمْرَةِ فَإِنَّهُمَا يَغْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِيُ الْكِبِيرُ خَبْثَ الْحَدِيدِ وَالْدَّهْبِ وَالْفِضْلَةِ ﴾ سُنْنَ النَّسَائِيِّ

Perform Hajj and 'Umrah consecutively, for they remove poverty and sin as the bellows removes impurity from iron and gold and silver. [Sunan An-Nasā'ī 2631]

A person should be committed in honoring his parents and strengthening ties of kinship and doing his very best in it because it's from the Most Beloved Deeds in the Sight of Allāh (ﷻ). And the same for Sadaqah: 'Giving charity is a light and proof.' (referring to a Hadīth in Sahih Muslim)

Giving charity to the poor and those in need, he gives them a share from his wealth, and by this he tries to come closer to Allāh (ﷻ) according to his best ability.

Commitment in seeking knowledge because the knowledge will enlighten your path. The jāhil (ignorant) is blind he doesn't know anything, he is blind.

Allāh (ﷻ) said: 'And is one who was dead and We gave him life. [6:122] This means: he was dying in ignorance so we have given him life with knowledge, or he was dying in kufr so we gave him life with imān and islām, both meanings are correct.'

A person with knowledge and a jāhil are not equal, because knowledge is a light that will enlighten your path. A jāhil is blind, he doesn't distinguish, he doesn't have an own will, he is with the people (i.e. a blind follower), when they believe he believes and when they disbelieve he disbelieves, when they sin he sins, he can not distinguish. However, one with knowledge will distinguish and say: 'This is not correct, Allāh has said this and you're saying that.' The Sayings of Allāh (ﷻ) overrule the sayings of this and that one. Or: 'The Messenger of Allāh (ﷺ) said so an so.' Knowledge will also help a person increase in thabāt (steadfastness) and it's an 'ibādah (act of worship) and it's better than the nāfilah (voluntary) prayers, fasting and charity.

This is because a Scholar is more severe for the shaytān than a thousand worshipers, rather than a million worshipers. Because a bid'ah can spread in the society and a thousand worshipers say that is wrong nobody will listen to them. A scholar on the other hand can say one word like: This is Harām, and the creation will obey, and he destroys the efforts of the shaytān.

The Ummah is in need of scholars, and knowledge doesn't enter the heart in a day or suddenly. There has to be a quest of seeking knowledge and being diligent in it. And the one who doesn't experience a difficult beginning will not experience a bright ending. And the Prophet (ﷺ) said:

﴿ وَمَنْ سَلَكَ طَرِيقًا يَتَمَسَّ فِيهِ عِلْمًا سَهَلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ ﴾

Allāh makes the way to Jannah easy for him who treads the path in search of knowledge. [Sahīh Muslim]

By doing this you're walking the path of the people Al-Istiqa'mah. Knowledge is accompanied by action so that it becomes steadfastness for him on this path: 'Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]?' [39:9]

So he fears from one side, and hopes from the other, he fears his sins and hopes for the Mercy of his Lord. And this is a characteristic of the people of Imān, they fear their sins and shortcomings, and they are not amazed by their own good deeds. So even if a person stays in sujūd for the Lord of the Universe from the moment he was born until the day he will die, he won't fulfill the Rights Allāh has over him. Just one ni'mah (blessing), merely the blessing of tawfiq, who enabled you to perform sujūd, Allāh! Who assisted you in the sujūd, Allāh! Did you fulfill Allāh's Rights because he gave you this blessing? You didn't and you haven't done nothing, don't be amazed with your good deeds!

Praise and thank Allāh that He didn't create you blind and deaf. There are people who are blind, deaf, mute who can't speak, or don't know anything, he can't hear nor can he see the speech of others, how can he read Qurān, how can he study and how can he understand? How can they pray and worship their lord, how can he speak to others, a person like this one might say: 'I wish I was given sight and hearing.'

Allāh gave this blessing to you, you are able to see and hear! You use the sense of hearing in matters related to obedience of Allāh, you don't use it for gossiping, backbiting, or this one said this, that one said that, and talking about other people.

He does so, that one does this.' Don't use it while listening to music 'Do you know this artist and that singer.' Artist? This is not an artist, this is a mufsid (an evildoer) he corrupts the hearts of the people, their affairs and the society.

Don't use the sense of sight in matters of disobedience to Allāh (ﷻ), use it in Allāh's obedience by reading Qurān, in going to places [that] pleases Allāh.

Allāh gave you a pair of hands, use them in Allāh's obedience. Allāh gave you a pair of legs to walk with, some people are crippled. A crippled one wishes he could walk, and if he had the dunyah he would give it in exchange to be granted the blessing of walking and doesn't remain cripple, he tires people, they carry him and place him.

Because you are able to walk, you must be thankful to Allāh.

And the more you thank Allāh for these great blessings, the more He will protect and preserve these senses (or limbs) for you! One of the Salaf who became older, fell in a pit and that it didn't harm him. Nothing happened to him so he said:

هذه أعضاء حفظناها في الصغر فحفظها الله لنا في الكبر

These are senses, we preserved them when we were young, so Allāh preserved them for us when we became older.

So preserve those senses when you're young and Allāh will preserve them for you once you get old.

And come closer to Allāh by any means possible, and don't think that you will reach the age of 70, 80 or 90 it might not come that far. Even if you reach the age of 80 or 90 it doesn't mean that life will be prosperous and good, it can be a bedridden life (a person can't move), either by an accident or something else.

So you have to take advantage of this opportunity like the Prophet ﷺ said to ‘Abd Allāh ibn ‘Umar (رضي الله عنهمَا):

﴿كُنْ فِي الدُّنْيَا كَانَكَ غَرِيبٌ أَوْ عَابِرٌ سَيِّلٌ﴾ رواه الإمام البخاري

Be in the world as though you were a stranger or one who is passing through.

And ‘Abd Allāh ibn ‘Umar (رضي الله عنهمَا) was used to say:

﴿إِذَا أَمْسَيْتَ فَلَا تَتَنَظَّرِ الصَّبَاحَ وَإِذَا أَصْبَحْتَ فَلَا تَتَنَظَّرِ الْمَسَاءَ وَخُذْ مِنْ صِحَّتِكَ لِمَرِضِكَ وَمِنْ حَيَاكَ لِمَوْتِكَ﴾ رواه الإمام البخاري

In the evening do not expect to see the morning and in the morning do not expect to see the evening, but take something when in health to serve you in time of illness and something in your life to serve you in your death.

And success is granted by Allāh!